FILE DESCRIPTION

BUREAU FILE

SUBJECT MALCOLM X LITTLE

FILE NO. NY 105-8999

SECTION 39

SERIALS 2680-2779

FD-338 (4-21-61)
OPTIONAL FORM NO. 10
GSA-101

UNITED STATES GOVERNMENT

Memorandum

TO : SAC NEW YORK (105-8999) DATE: 5-17-62

b7C

FROM : SA [redacted] (412)

SUBJECT: MALCOLM K. LITTLE, aka
IS - NCI

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 1-13-84 BY 8269 [illegible]

In connection with the destruction of channelizing memoranda, the information contained on the serials listed below was incorporated in a report dated May 17, 1962. The review for this report was made from serial 2526 (Vol. 37) through serial 2840 (Vol. 40).

In accordance with the above, the following serials are to be destroyed:

Volume	Serials (List by serial or serial scope.)
37	2536 - 2538, 2540, 2541, 2543, 2546, 2553, 2554, 2556,
	2561, 2563, 2567, 2569, and 2581.
38	2590, 2591, 2599 - 2602, 2604, 2605, 2613, 2614, 2616,
	2620, 2621, 2624 - 2626, 2628 - 2633, 2637, 2640 - 2642,
	2644, 2656, 2660, 2667 - 2670, 2673, 2675, 2676 and 2677.
39	2680, 2681, 2683, 2684, 2686 - 2688, 2690, 2694 - 2696,
	2711, 2712, 2723, 2724, 2726, 2732, 2742, 2750, 2754,
	2756, 2757, 2774.
40	2787, 2788, 2790, 2791, 2803, 2804, 2813 - 2816, 2818,
	2821, 2822, 2824, 2827, 2828, 2831, 2834 and 2835.

FILE STRIPPED
b7C B[redacted]ON 10/20/67

Maintain as top serial

b7C

No. of copies 4

Approved [redacted]

Destroyed by [illegible] Date 5/22/62

UNITED STATES GOVERNMENT

MEMORANDUM

TO : SAC, BOSTON (97-145)

DATE: 3-30-62

FROM : SAC, CHICAGO (100-35635)

SUBJECT: NATION OF ISLAM
IS - NOI

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 1-13-74 BY 2269 JHE/WEBSTER

b2, b7D

The information set forth hereinafter was made available on the dates indicated by [redacted] who has furnished reliable information in the past.

February 12, 1962

b7C

[redacted]

3 - Boston (RM)
[redacted]

1 - New York (105-8999) (MALCOLM LITTLE) (Info) (RM)
3 - Philadelphia
[redacted]

b2, b7C

2 - Phoenix (Info) (RM)
1 - 100- (ELIJAH MUHAMMAD)
1 - 100- (CLARA MUHAMMAD)
11 - Chicago
1 - 100-6989 (ELIJAH MUHAMMAD)
[redacted]
1 - 100-[illegible] (CLARA MUHAMMAD)
[redacted]

(20)

b7C

105-8999-2779

SEARCHED
SERIALIZED
INDEXED
FILED
APR 12 1962
FBI - NEW YORK

b7C

4-750 (Rev. 4-17-85)

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NY 105-8999-2779 pages 2, 4

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FOR THIS PAGE
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FBI/DOJ

CG 100-35635

b7C

[redacted]

ELIJAH MUHAMMAD informed [redacted] that he planned being in Chicago on Sunday or Monday as he desired to attend affairs on Tuesday and Thursday in Chicago. [redacted] told MUHAMMAD that MALCOLM had just arrived and that MALCOLM was to speak at the University of Chicago on Friday. [redacted] stated that he would come out and acquaint ELIJAH MUHAMMAD with information concerning the speaking engagement immediately afterwards; however, MUHAMMAD indicated he wanted the matter handled without himself becoming involved. [redacted]

b7C

February 15, 1962

b7C

[redacted]

b7D,C

[redacted]

CLARA MUHAMMAD in Phoenix told [redacted] that she would probably leave there the following Sunday morning and arrive around noon. CLARA indicated that she thought "Daddy" planned on going to his apartment to stay.

b7C

February 17, 1962

[redacted] that "Life" would have someone down to the store and the place next door to take some photographs. He informed [redacted] that they would be there around 1:00 PM and that a woman would accompany them. [redacted] was instructed [redacted] to see that everything looked its best and that customers were given nothing but the best.

b7C

A man believed to be MALCOLM X LITTLE, Minister of Muhammad's Temple of Islam #7, New York City, told a female believed to be [redacted] that the sisters were pleased with the way things had gone the previous night. MALCOLM stated that the most impressive part was when the people were told what the Messenger had told the Negro to do to help themselves and how much better off they would be for doing it. [redacted] stated that ALLAH should be praised for having MALCOLM come here to help out. MALCOLM told [redacted] that "Life" would take photographs at the store and that he thought it would be good if they could have a number of sisters down there in their uniforms to be in the pictures. MALCOLM stated that he would stall the photographer until the sisters could get down there to have their pictures taken.

b7C

4-750 (Rev. 4-17-85)

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NY 105-8999-2778

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FBI/DOJ

CONFIDENTIAL

SAC, (25-26094)

3/27/62

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED EXCEPT WHERE SHOWN OTHERWISE

b7C

SAS [redacted]

NATION OF ISLAM
IS - NOI

Classified by 2369 JHE/WEB/TC
Declassify on: OADR

Action: None recommended.

b1 [redacted] (c)

b1 [redacted] (c)

b1 [redacted] (c)

[redacted] (c)

b1 [redacted] (c)

b1 [redacted] (c)

b1 [redacted] (c)

b1 [redacted]

[redacted]

(8)

2377

105-899

27

SEARCHED ____ INDEXED ____
SERIALIZED ____ FILED ____
APR 9 1962
FBI — NEW YORK

CONFIDENTIAL b7C

4-750 (Rev. 4-17-85)

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NY 105-8999-2777 page 2

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FOR THIS PAGE
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FBI/DOJ

SAC, Phoenix (105-98) February 4, 1962

Director, FBI (105-8999)

NATION OF ISLAM
INTERNAL SECURITY - NOI

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 12-21-87 BY [illegible]

Reairtel 1-31-62 enclosing a copy of a letterhead memorandum concerning a meeting of the Nation of Islam (NOI) in Phoenix on 1-21-62.

For the future guidance of the Phoenix Office the following comments are set forth concerning the letterhead memorandum submitted with reairtel. The Bureau feels these comments will be of value to Phoenix inasmuch as an increasing amount of NOI activity appears to be developing in Phoenix proper in view of Elijah Muhammad's residence there.

The caption of the letterhead memorandum should have been "Nation of Islam, Internal Security - NOI." It would have been acceptable to also include the further descriptive data utilized in the caption of referenced letterhead memorandum.

[redacted]

67C

67D

Consult [redacted] 67C

- Chicago (100-[illegible])
- Baltimore (100-[illegible])
- Los Angeles (100-[illegible])
- New York (100-[illegible])
- San Diego (100-[illegible])
- San Francisco (100-[illegible])
- Washington Field (100-[illegible])

other copy in 105-7809

105-8999-2776

SEARCHED ____ INDEXED ____
SERIALIZED ____ FILED ____
FEB 7 1962
FBI-NEW YORK

67C

Letter to Phoenix
RE: NATION OF ISLAM
[redacted]

b7D [redacted]

Also for future guidance of Phoenix, the purpose of submitting a letterhead memorandum following a gathering of this nature is to give timely information to appropriate interested Government agencies. In future Bureau expects Phoenix to submit such information on an urgent, expedite basis in order that this information can be considered timely when disseminated.

Where appropriate form errors should be served against responsible personnel.

105-8999

SEARCHED [redacted] INDEXED [redacted]
SERIALIZED [redacted] FILED [redacted]
MAR 26 1962
FBI-NEW YORK

105-8999-2775

4-750 (Rev. 4-17-85)

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FBI/DOJ

DE 100-5549-Sub K

[redacted] (46)

b7C

[redacted]

b7D

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 1-15-84 BY 8269 SMC/LWEB/h

SEARCHED ____ INDEXED ____
SERIALIZED ____
3/16/62
FBI — DETROIT

b7C

2 - Boston (REGISTERED)
(1 - 97-145 NATION OF ISLAM)
[redacted]

5 - Chicago (REGISTERED)
(1 - 100-35638 NATION OF ISLAM)
[redacted]

2 - Los Angeles (REGISTERED)
(1 - 105-2604 NATION OF ISLAM)
[redacted]

1 - Miami (REGISTERED)(INFO.)
(105-544)

1 - Milwaukee (REGISTERED) (Info.)
(105-337)

1 - Newark (REGISTERED) (Info.)
(14-169)

2 - New York (REGISTERED)
(1 - 105-7809)
(NATION OF ISLAM)
(1 - 105-8999)
(MALCOLM LITTLE)

1 - Richmond (RM) (INFO)
[redacted]

3 - Washington Field (RM)
(1 - 100-22828)
(NATION OF ISLAM)
[redacted]

105-1999-2773

MAR 22 1962

[redacted]

DE 100-5549-Sub K

TO : SAC, DETROIT (100-5549-Sub K) Date: 3/15/62

b7C FROM : SA [redacted]

SUBJECT: NATION OF ISLAM
IS - NOI

b2, b7C, b7D

[redacted]

4-750 (Rev. 4-17-85)

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N4105-8999-2773 pages 3-6

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FBI/DOJ

3/22/62

AIRTEL REGISTERED AIRMAIL

TO: SAC, CHICAGO (100-35633)

FROM: SAC, PHOENIX (105-93)

SUBJECT: NATION OF ISLAM
IS - NOI

CC: Chicago

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED DATE 1-13-84 BY 12649 SHE/WEB/TC

b7D

On 3/21/62, [redacted] who has furnished reliable information in the past, made available the following information:

b7C

[redacted] was said to be going to Philadelphia on Thursday, (3/22/62). ELIJAH MUHAMMAD commented things were not going there, referring to Philadelphia, and that brother MALCOLM (MALCOLM LITTLE) and [redacted] will take care of it until they find the right man.

b7C

[redacted] was told by ELIJAH MUHAMMAD that he, [redacted] was to take care of Philadelphia until they find a minister. ELIJAH MUHAMMAD said that he had told [redacted] and MALCOLM the same thing.

2 - Chicago (RAM)
1 - Baltimore (100-16471) (RAM)
1 - New York (105-7809) (RAM)
1 - WFO (100-22892) (RAM)
1 - Phoenix

b7C

[redacted]
(6)

105-8999-2772
105-7809

b7C

ARCHED [redacted] INDEXED [redacted]
SERIALIZED [redacted] FILED [redacted]
#87 MAR 2 4 1962
FBI — NEW YORK

[redacted]

4-750 (Rev. 4-17-85)

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NY 105-8999-2771

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FBI/DOJ

OPTIONAL FORM NO. 10
5010-106-01

UNITED STATES GOVERNMENT

Memorandum

TO : SAC, NEW YORK (105-8999)

DATE: 3/22/62

FROM : SAC, CHICAGO

SUBJECT: MALCOLM X LITTLE
IS - NOI

THE INFORMATION CONTAINED HEREIN IS UNCLASSIFIED
DATE 1-13-84 BY 1269 [illegible]

b7D
b7C

[redacted]

b7D

[redacted]

2 - New York (RM)
2 - Chicago
(1 - 100-35635 NOI)

b1P [redacted]
(4)

b7C

[redacted]

MAR 26 1962
FBI - NEW YORK

UNITED STATES GOVERNMENT

MEMORANDUM

TO : SAC, CHICAGO (100-35635) DATE: 3-21-62

b7C FROM : SA [redacted]

SUBJECT: NATION OF ISLAM
IS-NOI

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 1-18-84 BY [illegible]

b2, b7C, b7D [redacted]

1 - Atlanta (100-4593 (NOI) (RM)
1 - Boston [redacted] (RM)
1 - Los Angeles [redacted] (RM)
1 - New York (105-8999) (MALCOLM) (RM)
1 - St. Louis (25-11095) (NOI) (RM)
Chicago

b2 b7D [redacted]

105-8999-2769

SEARCHED [redacted] INDEXED
SERIALIZED [redacted] FILED [redacted]
MAR 23 1962
FBI - NEW YORK

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3/15/62
FBI - CHICAGO

b7C [redacted]

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-750 (Rev. 4-17-85)

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NY 105-8999-2769 pages 1A-3

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FBI/DOJ

O F F I C E M E M O R A N D U M *** UNITED STATES GOVERNMENT

TO : SAC, CHICAGO (100-35635) DATE: 3-21-62

b7C FROM : SA [redacted]

SUBJECT: NATION OF ISLAM
IS -NOI

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 1-13-84 BY [illegible]

b2
b7D,
b7C
[redacted]

b7D [redacted]

1 - Boston [redacted] (Info) (RM)
1 - New York (105-8999) (MINISTER MALCOLM) (Info) (RM)
1 - St. Louis [redacted] (Info) (RM)
1 - Richmond [redacted] (Info) (RM)
55 - Chicago

b2,
b7D
[redacted]

MARCH 14, 1962
FBI - CHICAGO

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b7C [redacted]
(59)

105-8999-2768

SEARCHED [redacted] INDEXED
SERIALIZED [redacted] FILED [redacted]
MAR 14 1962
FBI-NEW YORK

b7C [redacted]

4-750 (Rev. 4-17-85)

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NY 105-8999-2768 page ii-2

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FBI/DOJ

4-750 (Rev. 4-17-85)

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FBI/DOJ

OFFICE MEMORANDUM *** UNITED STATES GOVERNMENT

TO : SAC, CHICAGO (100-35635) DATE: 3-21-62

b7C FROM : SA [redacted]

SUBJECT: NATION OF ISLAM
IS - NOI

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 1-13-84 BY 1269 JHE/WEB/TC

b2, b7D, b7C [redacted]

b7D [redacted]

1 - Boston [redacted] (Info) (RM)
1 - New York (105-8999) (MINISTER MALCOLM) (Info) (RM)
1 - St. Louis [redacted] (Info) (RM)
56- Chicago

b2, b7D [redacted]

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b7C [redacted]
(59)

MARCH 14, 1962
FBI — CHICAGO

105-8999-2766

SEARCHED [redacted]
SERIALIZED [redacted]
MAR 21 1962
FBI—NEW YORK

b7C [redacted]

4-750 (Rev. 4-17-85)

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NY 105-8999-2766 pages 1-2

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FBI/DOJ

OFFICE MEMORANDUM *** UNITED STATES GOVERNMENT

TO : SAC, CHICAGO (100-35635) DATE: 3-21-62

b7C FROM : SA [redacted]

SUBJECT: NATION OF ISLAM
IS - NOI

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 1-13-84 BY 8269 TMS/WSB/RC

b2, b7D, b7C [redacted]

b7D [redacted]

2 - New York (RM) (Info) [redacted]
(1 - 105-8999) (MINISTER MALCOLM)
48- Chicago

b2, b7D [redacted]

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b7C [redacted]

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SERIALIZED ___ FILED ___
3/13/62
FBI — CHICAGO

105-8999-8365

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SERIALIZED [redacted] FILED [redacted]
MAR 23 1962
FBI — NEW YORK

4-750 (Rev. 4-17-85)

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NY 105-8999-2765 pages ii-3

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UNITED STATES GOVERNMENT

MEMORANDUM

TO : SAC, CHICAGO (100-35635) DATE: 3-20-62

FROM : b7C SA [redacted]

SUBJECT: NATION OF ISLAM
IS-NOI

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 1-13-84 BY [illegible]

b2, b7D [redacted]

1 - Los Angeles [redacted] (RM)
2 - New York (RM) [redacted]
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b2, b7D [redacted]

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115-8995-276

SEARCHED [illegible] INDEXED
SERIALIZED [illegible] FILED
MAR 22 1962
FBI-NEW YORK

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4-750 (Rev. 4-17-85)

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NY105-8999-2763 pages 1-4

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OFFICE MEMORANDUM *** UNITED STATES GOVERNMENT

TO : SAC, CHICAGO (100-35635) DATE: 3-20-62

b7C FROM : SA [redacted]

SUBJECT: NATION OF ISLAM
IS - NOI

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1 - Boston [redacted] (Info) (RM)
1 - New York (105-8999) (MINISTER MALCOLM) (Info) (RM)
1 - St. Louis [redacted] (Info) (RM)
8 - Chicago

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3-12-62
CHICAGO

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MAR 22 1962
FBI NEW YORK

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NY 105-8999-2762 page 1

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OFFICE MEMORANDUM *** UNITED STATES GOVERNMENT

TO : SAC, CHICAGO (100-35635) DATE: 3-20-62

FROM : SA [redacted]

SUBJECT: NATION OF ISLAM
IS - NOI

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38- Chicago

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SEARCHED [redacted] INDEXED
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OFFICE MEMORANDUM *** UNITED STATES GOVERNMENT

TO : SAC, CHICAGO (100-35635) DATE: 3-19-62

b7C FROM : SA [redacted]

SUBJECT: NATION OF ISLAM
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DATE 1-13-84 BY 12169 JHE/WEB/TCY

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1 - Los Angeles [redacted] (Info) (RM)
1 - Newark [redacted] (Info) (RM)
1 - New York (105-8999) (MALCOLM X) (Info) (RM)
58- Chicago

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MARCH 12, 1962
FBI — CHICAGO
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FBI — NEW YORK

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NY 105-8999-2760 pages ii-2

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OFFICE MEMORANDUM *** UNITED STATES GOVERNMENT

TO : SAC, CHICAGO (100-35635) DATE: 3-19-62

b7C FROM : SA [redacted]

SUBJECT: NATION OF ISLAM
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DATE 1-13-84 BY 1269 JHE/DWB/TCY

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1 - Boston [redacted] (Info) (RM)
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MARCH 19, 1962

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FBI — NEW YORK

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OFFICE MEMORANDUM · UNITED STATES GOVERNMENT

TO: SAC, (25-26094) DATE 3/8/62

b7C FROM: SA [redacted]

SUB: NATION OF ISLAM;
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DATE 1-13-84 BY 8269 STEPHENS/TC

1 - New York (RM)
(1) - 105-8999 (MALCOLM LITTLE)

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1 - Newark (RM)
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31 - Philadelphia
1 - 25-26094
30 - Other Philadelphia Files

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105-8999-3753

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SEARCHED [redacted] INDEXED
SERIALIZED [redacted] FILED
MAR 14 1962
FBI — NEW YORK
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NY 105-8999-2753 page 2

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FBI/DOJ

BAC (25-26094) 3/8/62

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DATE 1-13-84 BY [illegible]

5 - NEWARK (INF)
1 - FBI

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1 - NEW YORK (MALCOLM LITTLE)(RM)
81 - PHILADELPHIA (25-26094)(Plus
80 other Philadelphia files)

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4-750 (Rev. 4-17-85)

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FBI/DOJ

TRUTH ABOUT MUHAMMAD:

Malcolm X Bares Status Of Stars Who Married White In Record World

By DAN BURLEY

When militant young Muslim Malcolm X of New York told members of the "At Random" TV show panel recently that the great masses of Negroes resent the interracial marriages of such famous Negro stars as Sammy Davis Jr., Martha Kitt, Harry Belafonte, Lena Horne, Pearl Bailey, Billy Daniels, Dorothy Dandridge and others, he not only upset his white antagonists but described a factual situation.

For any examination of the recordings listed on hundreds of jukeboxes in neighborhood taverns, liquor stores, restaurants, etc., will show the surprising absence of practically all hit recordings by these nationally recognized stars.

Before They Went "White"

Before they took white wives or husbands, however, as Malcolm X pointed out, one could easily find not one but two, three and even four sides on the average jukebox in the Negro community taverns.

By contrast, such Negro performers as Ray Charles, Ella Fitzgerald, Della Reese, Jackie Wilson, Hank Ballard, Chubby Checker, Nina Simone, Count Basie and others remain top favorites with the black masses.

This was surprising, to say the least, to Irving Kupcinet, the Sun-Times gossip columnist and moderator of At Random as it was with the other panelists, — Swedish actress Signe Hasso, movie star John Carradine, Anthony Wedgewood Benn, member of England's House of Commons, and Canadian author Arthur Hailey.

It was also a shrewd observation based on actual study that perhaps will enlighten many Negroes as well as whites.

The Situation Revealed

Minister Malcolm X, a master debater and skilled in the forensics of similar panel discussions, revealed the situation in the recording world when Kup remarked that he might be attracted to attend the big Muslim rally at the International Amphitheater last Sunday if Harry Belafonte was going to be on the program along with Elijah Muhammad, spiritual leader of the so-called Black Muslims.

Quick as a flash Malcolm came up with his observation on the status of such entertainers.

The panelists, including Kupcinet, were obviously ignorant of any suspicion that the masses of Negroes have a thought on any subject.

Neither did they realize that the influence of Muhammad's teachings for black unity are spreading so rapidly among all levels of Negro life.

Malcolm X

X

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THE NEW CRUSADER

Weekly Edition

Date March 3 1962

Chicago, Illinois

Page 16 Col. 1

Part —

Editor DAN BURLEY

CHICAGO OFFICE

105-8999-2749

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MAR 12 1962

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12,175 HAIL MUHAMMAD

Why Nazis At Muslim Rally?

By DAN BURLEY

American Nazi bund boss George Lincoln Rockwell spoke at last Sunday's dramatic Muslim spring rally at the International Amphitheater because he took advantage of the "open invitation" issued in many newspapers several weeks before which said, "all leaders are invited to voice their own opinion and solution on the future of the so-called Negro. Whoever has the best solution we will accept ... Regardless of cost, come!" Chicago Mosque No. 2 officials told this newspaper.

As Negroes who attended and who didn't debated the topics at the aftermath of the meeting Muslim officials further explained the presence of Rockwell and 10 of his uniformed "storm troopers," declaring:

"Tomorrow - Muhammad!"

"Rockwell simply invited himself to our meeting after reading the invitation widely printed in papers and elsewhere. We permitted him to speak at his request because if we denied him that privilege our leader, the Hon. Elijah Muhammad, might be denied the right to speak himself.

"Everyone knows how, from the FBI down to the Mississippi small town cracker deputy

(Continued on Page 2)

THE NEW CRUSADER
Weekly Edition
Date March 3 1962
Chicago, Illinois
Page 1 Col. 1
Part —
Editor DAN BURLEY
CHICAGO OFFICE

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Malcolm X

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MAR 12 1962
FBI — NEW YORK

(Continued from Page 1)

sheriff, the white man wants most to muzzle our Messenger.

Negro Leaders Absent

"Our invitation was to all and we noticed the absence of such so-called Negro leaders as Roy Wilkins of the NAACP, James Farmer of CORE, Dr. Martin Luther King, all whom were invited and would have been permitted to speak as did Rockwell."

No Muslim rally in recent years has stirred as much controversy as Sunday's when Mr. Muhammad came here from his new home in Phoenix, Ariz., where he was ordered by his doctor for health reasons, to deliver his talk on "The Future of the American So-called Negroes.

In spite of a bitterly hostile daily press, TV and radio leaning backward to deride and play down the meeting at which an audience of 12,175 showed up. The International Amphitheater capacity is 13,500.

Most newspapers, TV and radio commentators, however, said the crowd was 3,500 and 5,000. More than that number finally went home after standing wearily outside the building on Halsted st. in a long line in the afternoon drizzle. They tired of waiting to be searched in the established routine Muslim security precaution carried out in the crowded lobby.

1,114 Join Muslim Movement

Muslim officials stated that 1,114 persons embraced the Islamic faith after the meeting.

Mr. Muhammad, despite his weakened condition, was seldom in finer oratorical form. He reiterated his widely publicized demand for "Separation of the Black Man" on U. S. soil provided by the government so "he can go for self."

He predicted "the so-called Negro will have his own nation in 25 years. We will get a country of our own to settle our people in. We can't depend on the white man forever. I am teaching separation of the race because Allah (God) has chosen us. He is asking us to leave the white man.

"It is nothing but decency for a race to keep to itself. It is ignorant for you and me to want to assimulate ourselves into the white race," he declared.

Rockwell Closely Guarded

When Rockwell and his nazi-armbanded storm troopers in dirty uniforms filed into the arena, they were almost concealed by muscular, unsmiling young "Fruit of Islam" security force escorts. Looking as though they were keeping a date with a firing squad, the race-baiting gang were seated on the front row along with other whites, separate from the rest of the audience.

Neither did Rockwell gain the platform on which were seated Mr. and Mrs. Muhammad and Muslim ministers from across the country. When at his request to speak, Rockwell spoke from a floor mike a few feet from where his followers sat.

"I believe Elijah Muhammad will solve the race problem" he shouted. "We don't want to integrate. When we come to power I promise you we will help you get what you want." He was booed before and after his speech.

Challenged By S. African

Following him Ishmael Fortune, a slim, mild-looking young refugee from former German Southwest Africa, took the floor and methodically "tore Rockwell to pieces" as he recounted Nazi terrorism among African natives.

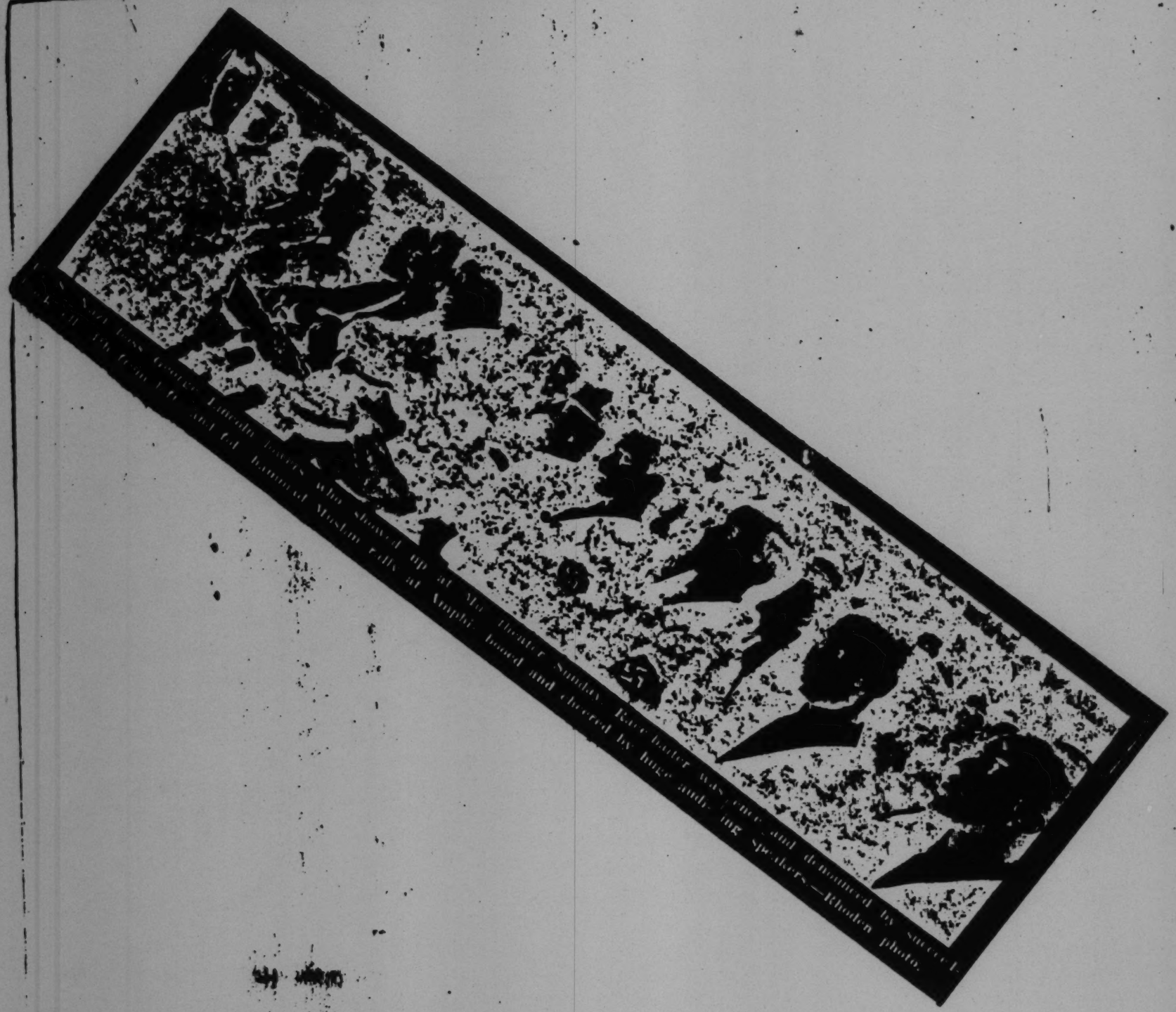
Abdul Basit Naseem, [illegible]

UN correspondent for the new Muslim monthly tabloid, "Muhammad Speaks" with a circulation of 300,000, told of unity among foreign Muslims and Muhammad's Nation of Islam.

But the sensation of the afternoon was another "invited leader," Dr. Audley M. Mackel, a dentist of 1025 W. 63rd, a stocky, bellowing native of Natchez, Miss., who yelled his objections to the "crucifying" of the NAACP by Rockwell and preceding Muslim speakers for never having a Negro for president during its 53 years. "There are some good white folks in this country," he boomed as boos crescendoed, "and there are some bad white folks..."

An angry Mr. Muhammad returned to answer those on the panel and called Dr. Mackel a "typical bootlicking black man" so "white-crazy" that he must defend them always. He told Rockwell the Muslims needed no help from him. "We want to help you keep your race all white," he said. We also want to keep ours all black."

Minister Malcolm X of New York provided another sensation of the long afternoon when he read a section from a book, "The Present As History," by Sweezy, published in 1814, that described the sale of two Negro female slaves for $500 and the sale price money deposited in the fledgling U. S. Treasury as one of its first financial grabs.



Race-baiter was once and denounced by succeed-
ers who showed up at the theater Sunday. Bunnied Muslim rolls at Amphi- hooed and cheered by huge audi- ing speakers.—Rhoden photo.

CONFIDENTIAL

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Date: 3/2/62

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1-13-84
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105-8999-2747

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SERIALIZED [redacted] FILED
MAR 12 1962
FBI-NEW YORK

b7C [redacted]

Searched ____ Indexed ____
Serialized ____ Filed ____

3/2/62
FBI - DETROIT

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DE 100-5549 Sub K

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TO: SAC, DETROIT (100-5549 Sub K) DATE: 3/2/62

FROM: b1c SA [redacted]

SUBJECT: NATION OF ISLAM
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[redacted] - 100-31719 (MALCOLM LITTLE) [redacted]

(1) - New York (105-8999) (MALCOLM LITTLE) (RM)

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TO: SAC, DETROIT (100-5549 Sub K) DATE: 3/16/62

FROM: SA [redacted] b7C

SUBJECT: NOI
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DIRECTOR, FBI (25-330971) 3/15/62

SAC, CHICAGO (100-35638)

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Reurlet to Baltimore, 3/8/62.

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2 - Bureau (RM)
1 - Baltimore (100-16471) (info) (RM)
1 - Milwaukee (105-337) (info) (RM)
1 - New York (105-7800) (info) (RM)
1 - 105-8999 (MALCOLM X. LITTLE)
1 - Philadelphia (25-26094) (info) (RM)
1 - Richmond (100-8374) (info) (RM)
1 - Chicago

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FBI - NEW YORK

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OPTIONAL FORM NO. 10
5010-108

UNITED STATES GOVERNMENT

Memorandum

TO : SAC, NEW YORK (105-8999) DATE: 3/15/62

FROM : SAC, ALBANY (100-17463) (RUC)

SUBJECT: MALCOLM K. LITTLE,
Aka. Malcolm X
IS - NOI

OO: NEW YORK

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DATE 1/20/84 BY 1269 THE/WEB/m

An announcement in the January, 1962, issue of "Dialogue," a student publication published by the service area of Cornell United Religious Work (a recognized interfaith group composed of all religious denominations at Cornell University, Ithaca, New York) reflected that on Wednesday, March 7, 1962, MALCOLM X, a leader in the Black Muslim Movement, would discuss Civil Rights with JAMES FARMER, Director of the Congress of Racial Equality. This program would be under the sponsorship of the Cornell Committee Against Segregation (CCAS).

b7C [redacted] the CCAS was formed at Cornell as an officially recognized student group during the 1960-1961 school year for the purpose of promoting racial equality both at the University and in off-campus housing. It has worked closely with the Ithaca Freedom Walk Committee, a community sponsored group, which has acted in raising funds for the anti-segregation forces in the South, and it was the sponsoring organization working with CORE in recruiting Freedom Riders at Cornell. It is not considered to be a politically active group, other than in its activities on behalf of race equality.

105-8999-2239

cc: 2 - New York (RM) (Encl.1)
1 - Albany
1 - Albany (105-1401)

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SERIALIZED [redacted] FILED [redacted]
MAR 16 1962
FBI — NEW YORK

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The March 6, 1962, issue of the "Cornell Daily Sun," daily student newspaper published at Cornell University, contained an item advertising this debate between subject and FARMER to be held at 8:00 p.m., March 7, 1962, in the Moot Court Room of Myron Taylor Hall. This item stated that the program was to be sponsored by "Dialogue" magazine with the cooperation of the Cornell United Religious Work Education Committee and the Cornell Committee Against Segregation. A letter from MALCOLM X to CORE is quoted in part as follows:

> "We are not anti-white, but we are pro-black. Let the whites who brought us here against our will give us some states in which we can live by ourselves and rule, or let them pay our way back to our homeland, Africa."

Enclosed herewith for the Office of Origin is an account of subject's debate as contained in the March 8, 1962, issue of the "Ithaca Journal," daily newspaper published at Ithaca, New York.

b7D

[redacted]

2 Negroes with Opposing Views Debate Segregation-Integration

By JOE MATARESE

Fanatical Malcolm X, top sergeant for Elijah Muhammad's Black Muslim movement, attacked everything except motherhood here Wednesday night in a fireball debate with James Farmer, national director of the Congress of Racial Equality (CORE).

And time and his Allah permitting, Mr. X would probably have done that too.

In presenting his argument for complete separation of blacks and whites and the creation of an independent black nation, Malcolm X rattled off insults against the federal government, all whites, Negroes who don't agree with the Muslims, and even found time to take a poke at Christianity—ironically on Ash Wednesday night.

Farmer, one of the founders of CORE and leader in the non-violent civil rights movement, labeled the Muslim's views as impractical and supported his argument with the claim that non-violence is the key to common humanity.

Both men presented their arguments in 20 minute presentations, 10-minute rebuttals, cross-examined each other's views for another 10 minutes, and answered questions from the floor.

A turn-away crowd in the Myron Taylor Moot Courtroom applauded the speakers, and many times hissed the Muslim spokesman. Sponsored by Dialogue magazine, "Which Way Civil Rights: Separation or Integration?" the debate was moderated by the Rev. L. Paul Jacquith, director of Cornell United Religious Work (CURW). It will be aired at 5 p.m. Sunday over WVBR-FM Radio.

JAMES FARMER

Masses Tired Of Segregation

Farmer, first leader of the "Freedom Ride," to Jackson, Miss., described the race problem as a disease that has affected and crippled the Negro and the white man.

Speaking eloquently and maintaining complete composure even when Malcolm X made several remarks about Farmer's wife being a white woman, the director of CORE spoke against the racists who claim Negroes are inferior to whites.

This has resulted in four problems and he described them as psychological, economic, social and political.

"One tenth of the population of the people who could produce are being denied work. We share the guilt for the system of segregation and its existence. He said the Negroes are as much to blame as the whites since they have been supporting and perpetuating segregation in the South.

"I myself did this at one time when as a young man in Texas I would sit in the balcony of the theater because Negroes were not allowed downstairs."

about his marriage and answered Mr. X with, "I have so much faith that I don't think virtue will be corrupted by association."

Farmer disagreed with Mr. X that the black man has patterned his life after the white. "I don't know about that. Whites imitate the kinky hair style, copy our jazz and (with a brush of his hand over his face) there's even Man Tan. (a tanning lotion)"

Farmer said Negro integrationists come solely from the middle class. "We have many unemployed workers among our groups."

Mr. X said the majority of CORE's sit-in demonstrators were whites, but Farmer volleyed back that he was incorrect, that the majority was composed of Negroes.

* * *

Farmer pointed out that he visited Africa three years ago and said, "Culture in Africa is very different. We have much more in common here."

The integrationist claimed Americans refuse to practice freedom, democracy and equality although they believe in it. He described

MALCOLM X

White Is White: Black Is Black

Malcolm X, born in Iowa, the son of a slave woman, for 20 minutes of debate, dodged Farmer's question: How, when and where will the Black Muslims set up their own nation?

The bespectacled leader of one of the fastest growing mass movements in the United States was finally pinned in the cross examination period and answered that the Muslim's Allah has not decided when these events will take place. "No followers of the honorable Elijah Muhammad know what he has in mind. When the federal government makes up its mind about this and tells Allah is when the Black Muslims will know," Mr. X explained.

Mr. X, who denounces Christianity, once got excited in answering a question from the floor and shouted, "My God-given rights."

Mr. X explained he had taken only the first name, that given by his slave mother, and dropped the last name, Little, because, "I don't know my last name. The white man has robbed me of it like he has other blacks." And he further explained, in answering the

Allah predict the separation of the black and white races.

* * *

Malcolm repeated many times that the racial issue has not, and cannot be solved through workings of non-violent groups, that government and laws have failed to do anything, and that the Black Muslims feel the only solution to the problem is complete separation.

"What we want is some of that money and energy to show us how to do the things whitemen have done so that we can do those things ourselves."

"And we're not going to get it through a cup of coffee. I'll never take part in a sit-in because if someone forces me with a club or attacks, I would have to rely on my equality, my God-given rights, and use the same force in retaliation."

To this Farmer said, "And I don't want you either."

The Muslims use as their motto, "an eye for any Eye, a tooth for a tooth," and although they preach against aggression, they support active retaliation in the event they are attacked.

Ithaca Journal - 3/8/62

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MAR 16 1962
FBI — NEW YORK

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2 Negroes with Opposing Views Debate Segregation-Integration

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This has resulted in four problems and he described them as psychological, economic, social and political.

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"I myself did this at one time when as a young man in Texas I would sit in the balcony of the theater because Negroes were not allowed anyplace else."

* * *

Farmer said the masses are tired of putting up with segregation and Negroes want to solve their own problem.

"The time has come when the little man can be involved in this fight. We no longer have to wait for the law." Farmer reminded the audience of lunchcounter integration in 150 cities.

Farmer, who spent 40 days in several Mississippi and other southern jails in "Freedom Ride" demonstrations said, "the rides, by and large, have been successful."

"We're not looking for the pie in the sky, but things are being done. And we'll be eating our Easter dinner in any restaurant we want on Rte. 40 between Wilmington and Washington.

* * *

Farmer consistently peppered Mr. X as to the exact plan of the Black Muslims and their black nation project.

In his rebuttal to Malcolm, Farmer said, "If you think the Negro should be allowed to go back to where he came from (Africa) then we should give this land back to the Indians, and so on."

Farmer defended remarks made about his marriage and answered Mr. X with, "I have so much faith that I don't think virtue will be corrupted by association."

Farmer disagreed with Mr. X that the black man has patterned his life after the white. "I don't know about that. Whites imitate the kinky hair style, copy our jazz and (with a brush of his hand over his face) there's even Man Tan. (a tanning lotion)"

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Farmer pointed out that he visited Africa three years ago and said, "Culture in Africa is very different. We have much more in common here."

The integrationist claimed Americans refuse to practice freedom, democracy and equality although they believe in it. He described this as a split personality, a double-edged sword of prejudice.

Farmer said CORE and other integrationist groups are shooting for the day when Negroes will enter all professions.

"We must achieve this through non violent demonstrations," Farmer said.

Farmer repeatedly put the issue at the feet of Mr. X by asking the exact plans of the Muslims in their black nation movement.

And when he finally got the answer, Farmer rolled his eyes and smiled, saying, "Oh, I see. You mean Allah hasn't decided yet and it's all a big secret."

* * *

Midway through the debate the speakers started calling each other "brother." This term was quickly picked up by those asking questions.

Farmer often referred to quotes and sylogisms.

When Malcolm repeated that Muslims want to "get out of the house of the white man and discontinue forcing ourselves on the white man," Farmer said:

"I remember a syllogism as a college freshman that went something like—I have a dog, my dog has spots, therefore all dogs have spots."

MALCOLM X

White Is White; Black Is Black

Malcolm X, born in Iowa, the son of a slave woman, for 30 minutes of debate, dodged Farmer's question: How, when and where will the Black Muslims set up their own nation?

The bespectacled leader of one of the fastest growing mass movements in the United States was finally pinned in the cross examination period and answered that the Muslim's Allah has not decided when these events will take place. "No followers of the honorable Elijah Muhammad know what he has in mind. When the federal government makes up its mind about this and tells Allah is when the Black Muslims will know," Mr. X explained.

Mr. X, who denounces Christianity, once got excited in answering a question from the floor and shouted, "My God-given rights."

Mr. X explained he had taken only the first name, that given by his slave mother, and dropped the last name, Little, because, "I don't know my last name. The white man has robbed me of it like he has other blacks." And he further explained, in answering the question of a student from Africa, that his Muslim name is Malik Shabazz, the one he uses in traveling.

* * *

Malcolm, whose slender physique and glasses give him the appearance of a young student, claims conversion to Islam while serving a prison sentence in Concord, Mass.

While he shouted and excitedly stuttered out his anti (which he claims are not anti) charges, one of the members of the "Fruit of Islam" guards sat about 15 feet away. The "Fruit of Islam" is the elite Muslim para-military organization.

Mr. X explained that Muslims work to rehabilitate the "so-called Negro" who has fallen under the influence of the "blue-eyed devil." The cult's tactics include establishing the Negro's self-sufficiency, restoring family life under a strict moral code, and finally the complete separation of the black and white races.

* * *

"We don't spend money on night clubs, liquor, narcotics and women like we did when we were Christians," bellowed out Mr. X. The finely-dressed Malcolm said the group's emphasis is on frugality.

Mr. X, in explaining why the cult calls itself Muslim, and not Moslems, waved his hand and said, "Moslems are Muslims and Muslims are Moslems."

"The white man is making us something different, . . . a monster . . . completely robbed of his culture. The black man doesn't know who he is. He has a white heart, white brain, but is black on the outside and white on the inside. And then he wants your way of life, your job, your home and your woman too."

Hissing and boos interrupted the dressed-up Mr. X at this point, and he crooned, "That's okay, the serpents hissed in the garden too."

The leader of some 250,000 Negroes in America said the teachings of Allah predict the separation of the black and white races.

* * *

Malcolm repeated many times that the racial issue has not, and cannot be solved through workings of non-violent groups, that government and laws have failed to do anything, and that the Black Muslims feel the only solution to the problem is complete separation.

"What we want is some of that money and energy to show us how to do the things whitemen have done so that we can do those things ourselves."

"And we're not going to get it through a cup of coffee. I'll never take part in a sit-in because if someone forces me with a club or attacks, I would have to rely on my equality, my God-given rights, and use the same force in retaliation."

To this Farmer said, "And we don't want you either."

The Muslims use as their motto, "an eye for any Eye, a tooth for a tooth," and although they preach against aggression, they support active retaliation in the event they are attacked.

* * *

Malcolm said the white man is a hypocrite and supported his claim by referring to the Constitution and the Supreme Court ruling on desegregation eight years ago.

"We don't want to integrate with someone who says one thing and preaches another." Mr. X referred to the change in the secretarial and presidential positions the past two years in the United Nations, both formerly held by white Christians, now held by the black man.

"While the [illegible] world is getting more [illegible], the black world is getting [illegible] hand. We're living in an era of great change."

At the [illegible] Mr. X went so far as to go [illegible] with integration. "If it [illegible] human dignity," as he put it. "[illegible] if it doesn't, out the window with integration and let's get another method."

Mr. X [illegible] a few barbs at what he called the "bourgeois" group of Negroes, the middle and upper class, who believe in the American [illegible] of integration. "We call it a nightmare."

* * *

"We've been giving slave labor for 400 [illegible] and we're not going to get [illegible] through any J[illegible], Marian Anderson or a cup of coffee."

The cultist criticized intermarriages, and after Farmer brought up the point that the Muslims have attacked him for marrying a white woman, Mr. X expounded his and the Muslim beliefs of black and white marriages.

And before he was through, Malcolm predicted that the teachings of Muhammad predict the eventual destruction of the white man.

When an 18-year-old Negro girl asked Malcolm if she should go to a black nation [illegible] and change her way of life after living in a society she knows and loves, Malcolm advised, "If that's [illegible] what you like and want, you don't change. We feel there's no [illegible] but them."

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NY105-8999-2736

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FBI/DOJ

SAC, BALTIMORE 3/13/62

SAC, NEW YORK (105-8999)

MALCOLM LITTLE aka
Malcolm Shabazz, Malik El Shabazz,
Malcolm X
IS-NOI
(OO:NY)

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 1-13-84 BY 1269 JHE/WSB/TC

b2, b7D [redacted]

b7D [redacted] MALCOLM X is known to travel extensively throughout the US as a representative of ELIJAH MOHAMMAD, assisting various NOI temples in addition to some public appearances. It is to be noted that MALCOLM X was personally observed by SA [redacted] outside of his residence in Queens, NY. [redacted]

b7C

b7E

b7D [redacted] there is enclosed one photograph of subject and a physical description of him is set forth below:

3-Baltimore (Encls. 2) (RM)
1-NY 105-7809 (NOI) 1-NOI
6-New York (105-8999)

b7C [redacted]
(5)
[redacted]

X

b7C [redacted]

105-8999-2735

NY 105-8999

Race	Negro
Sex	Male
Age	36
Date of Birth	5/19/25, Omaha, Nebraska
Height	6' 3½"
Hair	Black
Eyes	Brown
Build	Slender
Complexion	Light
Characteristics	Wears glasses, sometimes tinted.

Subject also drives a 1959 black Oldsmobile, 4 door sedan, NY license #7890 CQ, registered to MOHAMMAD's Mosque #7, 102 West 116th St., NYC, [redacted]

b7D

[redacted]

b7C, b7D

[redacted]

b7C

[redacted]

b7D

b7D

If [redacted] Baltimore will be advised.

FBI

Date: 3/12/62

CONFIDENTIAL

Transmit the following in _____
(Type in plain text or code)

Via AIRTEL
(Priority or Method of Mailing)

TO : DIRECTOR, FBI (25-330971)

FROM : SAC, CHICAGO (100-35635)

SUBJECT: NATION OF ISLAM
IS - NOI

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED EXCEPT WHERE SHOWN OTHERWISE

1-20-84
Classified by 2269 JHE/WEB/TC
Declassify on: OADR

[redacted] (C)

[redacted] (C)

[redacted]

4 - Bureau (Encls. 6) (RM)
[redacted]
2 - New York (105-7808) (Encls. 3) (RM)
105-8999 (MALCOLM X. LITTLE)
[redacted]
2 - Phoenix (105-93) (Encls. 2) (RM)
2 - Washington Field (100-22829) (Encls. 2) (RM) 105-8999
3 - Chicago
1 - 105-6989 (ELIJAH MUHAMMAD)
[redacted]

SEARCHED ... INDEXED
SERIALIZED ... FILED
MAR 14 1962
FBI - NEW YORK

[redacted]

CONFIDENTIAL

Approved: _____ Sent _____
Special Agent in Charge

4-750 (Rev. 4-17-85)

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☒ The following number is to be used for reference regarding these pages:
NY 105-8999-2734 pages 2,3

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FBI/DOJ

4-750 (Rev. 4-17-85)

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Page(s) are Appendix pages used to characterize ~~"Fruit of Islam" (FOI) "Muslim Girls Training" (MGT,) and/or~~ "Nation of Islam" (NOI.) Duplicate copies are located throughout Malcolm X's Headquarters and New York files.

☐ For your information:

☒ The following number is to be used for reference regarding these pages:
N4105-8999-2733 pages 1,2

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FOR THIS PAGE
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FBI/DOJ

CONFIDENTIAL

b7D [redacted]

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CONFIDENTIAL

4-750 (Rev. 4-17-85)

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NY 105-8999-2731

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FBI/DOJ

UNITED STATES GOVERNMENT

MEMORANDUM

TO: SAC, LOS ANGELES (105-2604) DATE: 3-7-62

FROM: SAC, CHICAGO (100-35635)

SUBJECT: NATION OF ISLAM
IS - NOI

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 1-15-84 BY 8269 SP/SWEARTEY

b2, b7D

The information set forth hereinafter was made available on the dates indicated by [redacted] who has furnished reliable information in the past:

2/6/62

b7C

[redacted]

2- Los Angeles (RM)

1- New York (105-8999) (MALCOLM X) (Info) (RM)

1- Philadelphia (25-26094) (Info) (RM)

2- Phoenix (105-93) (Info) (RM)
1- 100- (ELIJAH MUHAMMAD)

1- Washington Field (100-22829) (Info) (RM)

Chicago
1- 100-6989 (ELIJAH MUHAMMAD)

b2, b7C

[redacted]

2730

105-99922

Copies cont'd.

[redacted]

MAR 8 1962
FBI — NEW YORK

b7C

CG 100-35635

[redacted]

b2, b7C

1- 100-35638 (AVC)

[redacted]

1- 100-32519 (CLARA MUHAMMAD)

[redacted]

b7C

(19)

CG 100-35635

2/6/62

b7c

A female, believed to be [redacted] told [redacted] that the words for the paper are "Muhammad's Mosque No. 2 [redacted] Class invites you to their annual meeting of the year. Classes from coast to coast, gulf to border, will be presented. You are invited to see and hear this unforgettable program. Refreshments and live music, donation $1.00." It was indicated [redacted] was to fill in the time and date.

2/8/62

b7c

[redacted] told [redacted] that it would be okay if a doctor went out to see the Messenger in Phoenix, but he should notify him as to time, before going. [redacted] stated the Messenger would probably be coming back in a week or ten days.

2/9/62

b7c

[redacted]

2/10/62

b7c

[redacted]

2/10/62

b7c

A minister, believed to be MALCOLM X LITTLE of New York City, told [redacted] he would be in Chicago on Wednesday; that there probably would be a "devil" by the name of [redacted] trying to contact him; that the man MALCOLM is to debate is ABNER WILLOUGHBY, who is connected with the United Auto Workers. MALCOLM asked for [redacted] to find out all information possible about WILLOUGHBY and also to see if it could be possible for WILLOUGHBY to lead off on the debate.

4-750 (Rev. 4-17-85)

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NY 105-8999-2730 page 4

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4-750 (Rev. 4-17-85)

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NY 105-8999-2729

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FOR THIS PAGE
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FBI/DOJ

UNITED STATES GOVERNMENT

OFFICE MEMORANDUM

TO: SAC, BUFFALO (105-468) DATE: 3/2/62

FROM: b7C SA [redacted]

SUBJECT: NATION OF ISLAM
IS - NOI

2 - New York (Info)(RM)
(1 - MALCOLM X. LITTLE)
(1 - 105-7809, NOI)
45 - Buffalo

[redacted]

b2, b7D

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 1-13-84 BY [illegible]

105-1999-2728

SEARCHED [redacted] INDEXED [redacted]
SERIALIZED [redacted] FILED [redacted]
MAR 7 1962
FBI — NEW YORK

b7C (47)

b7C

750 (Rev. 4-17-85)

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☐ For your information:

☒ The following number is to be used for reference regarding these pages:
NY 105-8999-2728 pages 2-5

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FBI/DOJ

6)

6)

UNITED STATES GOVERNMENT

OFFICE MEMORANDUM

TO: SAC, BUFFALO (105-468)

DATE: 3/2/62

FROM: 67C SA [redacted]

SUBJECT: NATION OF ISLAM
IS - NOI

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 1-13-84 BY [illegible]

2 - New York (Info)(RM)
(1-105-7809, NOI)
(1-MALCOLM X LITTLE)
43 - Buffalo

[redacted]

b2, b7D

[redacted]

b7C

(45)

105-6999-2727

SEARCHED
SERIALIZED
MAR 1962

b7C

4-750 (Rev. 4-17-85)

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☐ For your information:

☒ The following number is to be used for reference regarding these pages:
NY 105-8999-2727 pages 2,3

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FBI/DOJ

DE 100-5549-Sub K

[redacted] b7C

(26)

2 - New York (RM)
(1 - NOI - 105-7809)
(1 - MALCOLM LITTLE (105-8999)
24- Detroit

b2
b7D

[redacted]

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 1-13-84 BY [illegible]

2225

TO: SAC, DETROIT (100-5549-Sub [redacted]) DATE: 2/26/62

105 - 8999-272

FROM: SA [redacted]

SEARCHED [redacted] INDEXED [redacted]
SERIALIZED [redacted] [redacted]
MAR 5 1962
FBI — NEW YORK
[redacted]

b7C

SUBJECT: NATION OF ISLAM
IS - NOI

SEARCHED INDEXED
SERIALIZED FILED
FEBRUARY 26, 1962
FBI—DETROIT
[redacted]

b7C [redacted]

b7C

4-750 (Rev. 4-17-85)

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NY 105-8999-2725 pages 2,3

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FBI/DOJ

OPTIONAL FORM NO. 10
UNITED STATES GOVERNMENT

Memorandum

TO : SAC, NEW YORK (105-8999)

DATE: February 27, 1962

FROM : SAC, DETROIT (100-21719)

SUBJECT: MALCOLM LITTLE, aka
Malcolm X
SM - NOI
(OO: NEW YORK)

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 1-13-77 BY [illegible]

Enclosed herewith is a newspaper clipping which appeared in the February 18, 1962, edition of the "Grand Rapids Press" regarding the appearance of the Subject in the Grand Rapids area.

An announcement appeared in the February 7, 1962, issue of the "Grand Rapids Press" stating that the Subject would be in Grand Rapids, Michigan, on Monday (February 12, 1962) to speak at the Fountain Street Baptist Church, Grand Rapids, at a public meeting, on the "Black Muslim Movement", his topic being "Segregation, Separation, and Integration".

b7D

[redacted]

2 - New York (Enc. -1) (REGISTERED)
2 - Detroit
(1-100-5549-Sub I)

b7C [redacted]

105 - 8999-27

SEARCHED [redacted]
SERIALIZED [redacted]
MAR 1 1962
FBI — NEW YORK

b7C [redacted]

Group's Activities Alarm Leaders of Both Races

Black Muslims' 'Malcolm X' Brings Harsh Message

By KURT LUEDTKE

The Negro "angry young man" may be angrier than the American public knows.

More than 350 persons, white and black, found that out Monday night when they heard a slim, dapper and articulate young Negro who styles himself "Malcolm X" speak in Fountain Street Baptist Church.

Chief lieutenant of the Black Muslim movement in America and nominal leader of the burgeoning Temple No. 7 in Harlem, Malcolm X in recent months has been the movement's chief spokesman. He's also the most ardent crusader for the quasi-religious organization whose membership is estimated variously from 100,000 to more than half a million and whose appeal is a cause of alarm to both white and Negro leaders throughout the country.

Malcolm was in Grand Rapids recruiting, for the second time in a little more than six months.

He has a product to sell. Tied up in one package, gift-wrapped for the American Negro who is bitter and tired of waiting for acceptance, it is a plan for an independent Negro economy, a social philosophy that provides a new status and identity for former "second-class citizens," demonstrated ability to operate as an effective political force and an elaborate religious mystique to enforce a demanding moral code.

Essentially, Black Muslimism functions by rejecting white influences of any nature, emphasizing the black. The religious phase of the movement is Islamic, looking to Allah as the supreme power, whose teachings on earth are carried out through divinely inspired Elijah Muhammad, leader of Black Muslimism.

According to their religion, Black Muslims do not smoke or drink. Traditionally Southern Negro foods—pork and corn bread, for instance—are forbidden them. They are "slave foods."

Conversion of criminals to Black Muslimism is a prime concern. "Our missionaries don't have to go abroad," says Malcolm. In recent months the movement has been fighting a running battle—and winning—with prison wardens who attempt to restrict the flow of religious literature to Black Muslim converts.

In other areas, the Black Muslim is for separatism and, although he is willing to settle for partial separation now, he wants total separation in the future.

"How can you love a man you can't trust?" asks Malcolm. "All this talk of integration and equality is based on hypocrisy. Let's do away with pretense and talk about the real issue, man to man. The races don't get along. The white man knows he is wrong, and outnumbered. He sees the rise of the colonial nations. He knows he must control us to survive. And we know he knows it. How can we live in an atmosphere like that? Our answer is separatism."

"Look at yourselves," says Malcolm. "The Negro population in America has an earning power of $20 billion a year. What have you done with it? Where are your shops and your factories? You have to work for the white man, and I think he's a fool for hiring you."

The driving force behind the movement is a harsh indictment of "400 years of slavery and oppression by the white man." But if Malcolm and his brethren are rough on the whites, it doesn't compare to the tongue-lashing they can give unconverted Negroes.

The Black Muslims own a large clothing factory and operate a highly rated high school in Chicago, as well as a communal farm near White Cloud. Other industries are being established.

The reason Black Muslims are known by a given name and the letter X is because they have symbolically given up the white "slave" names.

The Black Muslims reject Christianity and hold up leading Negro ministers as examples of the subservient "Uncle Tom" attitude which they feel is hurting the race.

There are overtones to the movement which are a matter of concern to leading Negro integrationist leaders and law enforcement officers throughout the country.

One branch of the organization, the para-military Fruit of Islam unit, acts independently of local temple activity and is clothed in such secrecy that the Federal Bureau of Investigation is reportedly keeping a close watch on its activities.

Here

On a larger scale, authorities are concerned about the possibility that the movement could lead to violence. In its exhortation of racial superiority, Black Muslimism has been compared to the German Third Reich.

105-1999-27

SEARCHED [redacted] INDEXED [redacted]
SERIALIZED [redacted] FILED [redacted]
MAR 1 1962
FBI — NEW YORK

8721

DETROIT DIVISION
Detroit, Mich.

( ) Detroit Free Press
Editor: Lee Hills

( ) Detroit News
Editor: Martin S. Hayde

( ) Detroit Times
Editor: John C. Manning

(X) GRAND RAPIDS PRESS
Editor: L. WOODRUFF

Date: 2-18-62
Edition: HOME
Page: 8 Col: 2-8
Title of Case:

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED
DATE 1-13-84 BY 8229 JAE/tlw

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 1-13-84 BY [illegible]

105-8555-2770

SEARCHED [redacted]
SERIALIZED [redacted]
MAR 5 1962
FBI — NEW YORK

[redacted]

b7C

Kup Puts Muslim Off His TV Show

Malcolm X Too Hot For Columnist To Handle, So He Excuses Him

THE NEW CRUSADER

Weekly Edition

Date

Chicago, Illinois

Page Col.

Part

Editor DAN BURLEY

CHICAGO OFFICE

By DAN BURLEY

As thousands of whites and Negroes in Chicago, Gary and other cities and towns in metropolitan Chicago watched in shocked surprise, Irv Kupcinet, Sun-Times gossip columnist and moderator of his own weekly CBS-TV "At Random" panel discussion show early Sunday morning rudely terminated the participation in a controversial discussion by "Black" Muslim Minister Malcolm X of New York, a leading figure in Elijah Muhammad's [illegible] from the show.

Malcolm X, an invited guest on the At Random panel that included movie star John Cassadine, Postmaster General J. Edward Day, Anthony Wedgewood Benn, member of England's House of Commons, Canadian author Arthur Hailey, Swedish actress Signe Hasso, bandleader Xavier Cugat and Abbe Lane, was the only one walked out of the studio by Kup, visibly embarrassed and humiliated at the way the adroit, scholarly and highly competent young Muslim was "handling" not only himself (Kup) but all [illegible]

Malcolm Holds Sway

..It was later learned that Malcolm, invited to sit on the panel from midnight Saturday night until Sunday, had [illegible] down the hall and [illegible] in a room with the door closed [illegible] him was to be attended for CBS studio at [illegible] N. [illegible]

(Continued on Page [illegible])

(Continued from Page 1)

kept in this room, he said, [illegible] after Postmaster Day had [illegible] heard tapes of the show and [illegible]

That Malcolm had completely [illegible] Kup's highly conversant [illegible] qualified panel with his phenomenon degree and explanation of the Muhammad program for the American Negro and not only held his own in his single-handed debating of the five white antagonists, but won enlightenment for at least three, provided further evidence that whatever Kup had in mind to embarrass Muhammad through Minister Malcolm X fell through with a "sickening thud."

Kup in his Sun-Times columns Tuesday and Wednesday barely tried to justify himself for what happened Tuesday, he admitted:

Kup Tries To Explain

"I've been gauged with letters and calls about the appearance of Malcolm X, New York leader of the Muslims, on At Random. Most denounced him, but a good number were favorable. My purpose in scheduling 'Malcolm X' was in keeping with an effort to give all segments of society an opportunity to be heard. His one failing on the show was his ability to mask a sick Negro prominent in the arts, education, politics, literature or sports who had associated himself with the Muslims."

On Wednesday with phone calls and letters still smothering him, the mortified columnist who frequently poses as a "great and true friend" of Negroes through his column mentioning of his "favorite" Negroes — namely Mahalia Jackson, Dick Gregory and football's Willie Galimore, was forced to make this comment on something he must certainly wishes would haul off and dip of itself:

Columnist Cuts Another Hog

IN REPLY TO NUMEROUS QUERIES: Despite statements by Malcolm X of the Black Muslims on At Random Saturday midnight, 'most Moslems have publicly disassociated themselves from Muhammad's group.' This is a direct quote from 'Black Nationalism,' published by the U. of Chicago Press. Prominent Moslems visiting this country are advised not to see or talk with any members of Muhammad's movement, the same book reports."

Editor's Note: The book Kup referred to is being written by Nigerian Essien Odim, former teacher at Muhammad's University of Islam, 5335 S. Greenwood. The book will not be published until April.)

Kup asked the key question of Malcolm X why orthodox (white) U. S. Moslems do not recognize Muhammad's Muslims and was told that for a number of years 200,000 of these foreign born Moslems have been in existence, but that the "record reveals" their ability to grow through developing converts was practically nil, while Elijah Muhammad in a little over 30 years had built his Muslim membership in Islam to "more than one million" and such conversions are still growing unabated.

Kup and Halley spoke of the failure of "responsible Negro leaders" to recognize Muhammad and quick as a flash, the alert Malcolm X asked them to "name a single so-called Negro leader" not selected to lead Negroes by the white man.

After much stammering, Kup came up with the names of Jackie Robinson, and the NAACP's Roy Wilkins. Malcolm X said Robinson, the ex-Brooklyn Dodger baseball player, had been picked to break baseball's color line by a white man, not Negroes. He said Wilkins, NAACP executive secretary is in a "so-called Negro" organization that has never during its 58 years of existence, had a Negro as president.

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FBI/DOJ

Malcolm X, Abner debate integration

The Black Muslim movement is slowing down the fight for Negro freedom, charged Willoughby Abner, a former president of the Chicago NAACP.

Abner, currently director of education for the United Auto Workers, debated "separation or integration" with Malcolm X. Shabazz, spokesman for the Black Muslims' leader Elijah Mohammed, before a capacity crowd in Mandel hall Friday night.

The debate, sponsored by UC CORE and Student government, raised over $1,000, which will be sent to the Student Non-violent Coordinating committee to aid its Negro voter registration drive in the South.

Both Abner and Mr. X agreed that human dignity, freedom, justice, and equality are the Negro's major objectives. Whereas Abner feels integration is the best means to achieve them, Mr. X rejects integration "on the grounds that it will never give the Negro human dignity." The Black Muslims, instead, favor separation, and hope to establish an autonomous black nation.

Separation is the only way to achieve any kind of equality, according to Mr. X. It means that it is "impossible for the two of us to live side by side and have peace." There is peace now only if the black is subservient, he said.

By instituting the self-sufficiency taught by "the honorable Elijah Mohammed," the Muslims seek to "let the black man show he is equal," explained Mr. X.

Criticizing Negroes for their inactivity, he said that they have not yet channelled their wealth. They don't set up farms or factories, instead they wait for the whites to do it and wait for the whites to give them job opportunities. When not getting them, they call the whites discriminatory."

The white man is not wrong when he doesn't hire a black man, for it is his own factory, said Mr. X; however, "integrationists don't teach Negroes to help themselves. Those of us who follow Elijah Mohammed feel that integrationists are teaching Negroes only to be beggars."

"So-called Negroes misled by integrationists trying to integrate bus terminals and restaurants spent $80,000." They could have used this money to create job opportunities, building their own bus terminals and restaurants, he claimed.

"Not all blacks want integration," he emphasized. "White so-called liberals who want integration are in the minority, as blacks who want integration are also in the minority," he said.

Abner, on the other hand, claimed that integration in America is "the natural by-product of the Negro's search for dignity."

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CHICAGO MAROON

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Date FEB 20 1962

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Page 1 Col. 1

Part —

Editor JAY GREENBERG

CHICAGO OFFICE

Malcolm X

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105-8999-2718

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MAR 2 1962 FBI—NEW YORK

WE'VE BEEN DELUGED with letters and calls about the appearance of "Malcolm X," New York leader of the Muslims, on At Random. Most denounced him, but a goodly number were favorable. Our purpose in scheduling "Malcolm X" was in keeping with an effort to give all segments of society an opportunity to be heard. His one failing on the show was inability to name a single Negro prominent in the arts, education, politics, literature or sports who had associated himself with the Muslims.

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Malcolm X

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FBI/DOJ

News analysis

Muslims — misunderstood force

by Jay Greenberg

Malcolm X. Shabazz, Black Muslim leader who debates Willoughby Abner of CORE at 8:30 tonight in Mandel hall, is a man who is deeply concerned with what he calls the "dignity" of the Negro people.

Mr. X, as he likes to be called, is a minister of the Church of Islam, the religious group around which the Muslim movement is based. While the internal politics of the movement is unknown by outsiders, there is considerable speculation that Malcolm X is second in command only to Elijah Muhammod, the "divinely inspired" leader of the group.

At a discussion with this reporter over lunch yesterday, Malcolm X presented an image totally different from that which is generally held. Mr. X, like a large number of the followers of Muhammod, a reformed dope peddler and petty hoodlum, is intelligent, articulate, and extremely pleasant. While he continues to demonstrate an overly violent hatred of the white man's historic maltreatment of Negroes, Malcolm X does admit to having learned recently that there are whites who want what they feel is best for the Negro.

But even these whites are misguided, he feels. Their point of view is jaundiced by a Caucasian origin. "Everybody looks at the world subjectively," he says, "and the oppressor is bound to look at a situation differently than does the oppressed. If you have a knife in my back you might think that you are taking it out as fast as you can, but I still think you are doing it much too slowly."

Those whites who have actively aided integration (which the Muslims vigorously oppose) are suspected by Mr. X. "White people see the Negro trying to gain acceptance, trying to be like they are, and they are flattered, often subconsciously. This attitude on the part of white Americans carries over into their treatment of all people who are different from them."

The Muslim movement suffers greatly from an extremely ill-conceived methodology. The social action program is inseparable from the religious aspect; and Islam is unacceptable to most twentieth century Americans. And Muslim propaganda, as exemplified by the bi-monthly newspaper Muhammad Speaks, is rabble-rousing and irrational.

But in essence the movement is a responsible one; many of its arguments are reasons rather than rationales. Mr. X, whose job it is to communicate with white college students and intellectually elite Negroes, argues convincingly for his point of view. Through sound reasoning, and powerful rhetoric, Malcolm X has defeated many CORE leaders in debate. One of his latest conquests was Baird Rustin, New York integration leader.

The Muslim movement, in the final analysis, differs little from Jewish Zionism. Elijah Muhammod and his followers want to set up a separate state for the American Negro, a state in which Negro culture can thrive. When white men see that Negroes can govern themselves and handle their own affairs, they will be treated with the dignity they deserve. Questions of integration then become merely academic, the Negro will be properly respected.

Malcolm X loves to argue from analogy, and he does so quite effectively. "If you come across a man lying in an alley, all his bones broken and suffering from pneumonia, flu and cholera — would you take him to a hospital and put him in a ward with all the other patients? No, you would isolate him, where you can treat him most effectively. The Negro in the United States is suffering from political pneumonia, psychological flu, and economic cholera — and isolation is the only cure."

Negroes should not force themselves into situations where they are not wanted, Malcolm X believes. "When the Jews were not allowed in Atlantic city or Miami beach they didn't sit-in, they bought the cities," he says. Negroes, who exert a buying power greater than that of the

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Students crowd around Malcolm X at dinner hour last night the New dorm dining room.

entire population of the Scandanavian nations, should use their economic potential. They should set up and patronize Negro stores and businesses, a move already taken by the organized group.

Muslim leaders look on integration leaders, and on the Negro intelligensia in general, as modern Uncle Toms. These men have gotten to their influential position, Mr. X says, through adopting the white man's ways and values. They reject the African culture, submerging themselves in American society. As long as Negroes attempt to assimilate they will be regarded as second class citizens, he feels; cultural identity is the sine qua non of dignity. Men such as Martin Luther King and Ralph Bunche talk to white men; their opinions are different when they are privately talking with Muslims, according to Mr. X.

But Malcolm X himself speaks in two ways. At Muslim rallies he is a rabble rouser, damning the white race and predicting the destiny of the Negro. But when speaking to white college students he is calm and rational. Mr. X realizes this difference, saying, "When you are speaking to people of different intelligence, you talk differently."

It is unfortunate that the Muslims have chosen an extremist approach to the problems of the American Negro. Using a different method they could attain the respect given Zionist movements.

The Muslim movement is totally non-violent. While there is great

But their fantastic zeal, the frenzy of their meetings, and the aura of mystery that surrounds all their activity submerges the many valid points of the Muslims. But these good points do exist, and, if they can significantly curb the accompanying irrationality, the Black Muslims could become a significant political force in the United States.

Fear of the Muslims on the part of many whites, most of it is totally unfounded. It is true that many Negroes are stirred up while listening to Malcolm X or Muhammed, but the leadership of the movement is friendly and interested in convincing white people of their view point.

Willoughby Abner

Black Muslims act for continued segregation

While one group of citizens are conducting sit-ins, freedom rides, and other peaceful attempts at racial integration, the Black Muslims, a Negro religious sect professing the Islamic faith, are preaching separation of all non-whites from whites, as well as a separate Negro state in America.

The movement began in Detroit in the nineteen thirties, when a W. D Fard began calling on Negro families and prosyletising against the teaching of the Bible, bitterly denouncing the white man and finally, proclaiming himself a prophet of his sect, the Muslims.

The Black Muslims seem to have emerged a well disciplined, unified, law abiding group, advocating not only separation but self-sufficiency. In 69 temples in the US, there are over 100,000 members.

Preaches separation

The movement espouses a concept of solidarity among non-whites, including not only Negroes, but Indians, Orientals, and American Indians. It preaches separation of blacks from whites, and considers the latter inferior to the former.

While one article in Muhammad Speaks, a publication for the movement, describes the beauties of the non-white woman, a headline on the front page warns, "Blood mixing death of races."

Members of the movement oppose the sit-ins and other attempts at integration as useless, saying that the white man is not now going to give the Negro the rights the latter has so long been denied.

The Muslims radically oppose integration, bitterly denounce their fellow Negroes who associate with whites, and advocate a separate state in the country for the Black Muslims.

In Muhammad Speaks they accuse the US Attorney General's office of supporting race hatred of the Negro by the white, show pictures of lynchings of Negroes in the South, and accuse Supreme court justice Earl Warren of being nothing more than an Uncle Tom.

Stories range from politics to food, one article warning against and blaming the deficiencies of Negroes and other men on the eating of pork.

Converts early

An early convert to the movement was Elijah Muhammad, a migrant from Georgia, who assumed the leadership of the movement when Fard, its founder, mysteriously disappeared in 1934.

His and his followers' aims are discussed by C. Eric Lincoln in his book on the Muslim movement.

"The Muslim dream is to have a solid Black Muslim community in the United States, recognized and supported by Moslems throughout the world as an integ-

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al part of Islam," said C. Eric Lincoln.

Black Muslim services are based upon the original Quran, the Islamic book of doctrine and laws, and the Bible. Followers of the movement observe Moslem prayer ritual and dietary laws, and attach the same esteem to the pilgrimage to Mecca, according to Lincoln.

Muhammad explains differences in teaching and practice between his movement and other Moslems as differences only in interpretation, with a unity of faith, wrote Lincoln.

The real conflicts between other Moslems and the movement are the movement's doctrines of separation of non-whites from whites, and the destiny of the black man to inherit the earth, according to Lincoln.

Muslims are required to attend religious meetings at least twice a week; men are urged to hold steady jobs; "all Muslims are forbidden to gamble, smoke, drink liquor, overeat, indulge in fripperies, or buy on credit," wrote Lincoln.

Lincoln found that the Muslims consisted primarily of American, male Negroes between the ages of 17 and 35, from economically lower classes and, finally, membership is mostly ex-Christian.

The movement welcomes the unregenerate, the ex-convict, the addict. According to Lincoln, for instance, Malcolm X to speak on campus tomorrow, was a former dope addict. But rules for conduct are rigid and delinquency among senior members is uncommon, while among junior members it is practically unheard of.

Operate schools

The Chicago and Detroit temples both operate parochial schools. The University of Islam, in Chicago, located at 5335 South Greenwood, does not limit its curriculum to the 3 R's. Students are taught "the history of the Black nation, the civilizations of man, knowledge of the universe and all the sciences, and Arabic."

The University conforms to city and state education standards, offering courses from kindergatren to advanced levels.

Wherever possible, all Moslem children must attend Moslem institutions, to "insure a purity of knowledge from the Moslems' high educational standards."

The Chicago Temple also runs its own department store at 55 East 79 street. The store is a reflection of Muhammad's belief in economic independence and security of his followers.

In addition, he encourages his many younger followers to "enjoy the here and not worry about the hereafter."

Own shop

Moslem women own and operate smaller dress shops and clothing factories; the movement is trying to expand the clothing industry enough to supply the clothing needs of the Black Muslims all over the country.

In addition to clothing stores, shops, factories, and cleaners, the Muslims have an independent food store and restaurant.

Muslim families are encouraged to entertain themselves in the "quiet more wholesome atmosphere of their homes," rather than in public places.

Men are "encouraged in their roles as providers and protectors of the family," according to the **Messenger**, another official magazine of the movement. They are responsible for the organization of the movement itself, as only men hold religious offices.

Children are expected to work in family enterprises; Muhammad himself has eight children, some of whom work in the Chicago Temple's establishments.

One of many anti-integration cartoons appearing in the Black Muslim "Muhammad Speaks" is reprinted above.

Malcolm X. Shabazz, Black Muslim leader, addresses a gathering in New York's Harlem.

Malcolm X to debate CORE leader Friday

Malcolm X. Shabazz, a prominent leader in the Black Muslim movement, and Willoughby Abner, director of education for the United Auto Workers, will debate "Separation or Integration" Friday, February 16 in Mandel Hall. The debate is sponsored by Student government and UC CORE, and proceeds will be donated to the Student non-violent coordinating committee. Tickets are available in Mandel hall corridor during

Malcolm X

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this week. General admission is $1.50; student-faculty admission is $1.

The Black Muslim movement vigorously opposes integration, advocates black supremacy, and aims at establishing an autonomist black nation. The organization is composed of over 100,000 Negroes, associated with 69 temples throughout the United States.

C. Eric Lincoln, a professor of social philosophy at Clark university in Atlanta, in his book "The Black Muslims In America," describes Malcolm X. Shabasz as a one time dope peddler and hoodlum, who was converted to the Muslim movement while in the maximum security prison at Concord, Massachusetts. He also reports that Malcolm X. is "undeniably brilliant" and an "indefatigable organizer and speaker."

Group denounced

Lincoln further reports that Thurgood Marshall, chief legal counsel for the NAACP, denounced the Muslims in an address at Princeton University as "run by a bunch of thugs organized from prisons and jails, and financed, I'm sure, by Nasser or some Arab group."

The Muslims fought back. Malcolm X. referred to Marshall as a "twentieth century Uncle Tom" and declared that Muhammad was "too busy to worry about the envious yapping of every jealous dog that it paid to bark at him."

Abner IVI member

Willoughby Abner is on the executive board of the Independent Voters of Illinois, and is national vice-president of the Negro American Labor Council.

For years Abner has been a leader in the struggle for civil rights and equality of opportunity for minority groups. He has served two terms as president of the Chicago Chapter of the NAACP.

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UNITED STATES GOVERNMENT

MEMORANDUM

TO : SAC, CHICAGO (100-[illegible])

DATE: 3/1/62

FROM : SA [redacted]

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Declassify on: OADR

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1 - 100- (MALCOLM X. LITTLE)
11- Chicago
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1 - 100-6989 (ELIJAH MUHAMMAD)

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Muslim Minister Malcolm X is scheduled to address the Rutgers University students at Blake Hall Auditorium in New Brunswick, N. J. The lecture is slated for 8 p.m. Friday, Feb. 9, and the topic will be "Integration, Segregation or Separation." Mr. X addressed the students at New York University and at Wesleyan University in Middleton, Conn., already this week, and is scheduled next week at Michigan State University, Chicago University, and the University of Wisconsin.

THE NEW CRUSADER

Weekly Edition

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Chicago, Illinois

Page 2 Col 4

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Editor DAN BURLEY

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Nation of Islam

Malcolm X
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Union Leader, Muslim To Debate Integration

William Abner, educational director of the Chicago-Gary area for the United Auto Workers (UAW), and Malcolm X will battle it out in a debate "Integration vs. Separation" February 16 in Mandel Hall, University of Chicago Campus.

Abner, a firm believer in integration and Malcolm X, a black Muslim leader, whose group believes in complete separation of the races, will be presented by the Student Government and CORE of the University of Chicago at 8:30 p.m. Friday.

Malcolm X, minister of Temple 7 in New York City, reportedly is a one time dope peddler, bootlegger and hoodlum, who was converted while in prison in Concord, Mass. He now considers himself completely reformed.

The Muslim movement, an extremist movement with headquarters on Chicago's southside, is headed by Elijah Muhammad, with 69 temples in the USA.

Abner is president of Chicago's American Negro Council, and former president of the Chicago NAACP.

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Daily Edition

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Chicago, Illinois

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Editor

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- [ ] For your information: _____
- [x] The following number is to be used for reference regarding these pages: NY 105-8999-2705 pages 2-4

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FBI/DOJ

SAC (100-35635) 2/15/62

b7C SA[redacted]

NATION OF ISLAM
IS - NOI

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 1-7-83 BY 8369 JAE/WEB/TCY

b7D,C [redacted]

b7C, b7D [redacted]

b7D [redacted]

2704

1 - Detroit (100-5549)(Info)(RM)
1 - Los Angeles (Info)(RM)
2 - New York (105-7808)(Info)(RM)
1 - 105-8999 (MALCOLM X)
1 - Phoenix (105-93)(Info)(RM)
1 - Richmond (100-8374)(Info)(RM)
2 - Chicago

b7D [redacted]

105-8999-2704

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NY 105-8999-2704 page 2

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FBI/DOJ

8

SAC, CHICAGO (100-35635)

2/15/62

SAC, PHOENIX (105-93) (P)

NATION OF ISLAM
IS - NOI

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DATE 7-20-84 BY 8269 SAE/tas/sc

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FEB 20 1962
FBI — NEW YORK

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FBI/DOJ

SAC, CHICAGO (100-35635)

2/13/62

SAC, PHOENIX (105-93)

NATION OF ISLAM
IS - NOI

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DATE 1-15-84 BY R69 JHE/webster

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3 - Chicago (1-100-35635) (RM) [redacted]

b2, b7D

1 - Los Angeles [redacted] (HALCOLA X) (RM) (RM)
1 - New York [redacted] (RM)
1 - WFO [redacted]
3 - Phoenix [redacted]

2702

105-8999-276

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FEB 14 1962
FBI - NEW YORK

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SERIALIZED ... FILED
FEB 14 1962
FBI - LOS ANGELES

4-750 (Rev. 4-17-85)

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NY 105-8999-2702 pages 2,3

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FBI/DOJ

2/12/62

AIRTEL

TO: DIRECTOR, FBI (25-230971)

FROM: SAC, NEW HAVEN (100-15927)

SUBJECT: CINAL
NATION OF ISLAM
IS - NOI

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 5-14-85 BY 2369 [illegible]

Re: New Haven airtel and letterhead memo to Bureau, 2/5/62, no copy to New York.

For the information of the New York Office, letterhead memorandum advised that MALCOLM X was to speak on 2/7/62, before the students of Wesleyan University, Middletown, Conn.

Attached hereto is a letterhead memorandum for Bureau and New York concerning the appearance of MALCOLM X at Wesleyan University, Middletown, Conn., on 2/7/62, which is self-explanatory.

b7D [redacted]

b7D [redacted]

2-Bureau (Encl. 8) (RM)
2-New York (1 - 100-MALCOLM X LITTLE) 105-8999-2701
(1 - 106-7809)
1-New Haven

X b7C [redacted] (6)

SEARCHED [redacted] INDEXED
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FEB 13 1962
FBI NEW YORK

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FBI/DOJ

UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

New Haven 10, Connecticut

In Reply, Please Refer to
File No.

February 12, 1962

RE: NATION OF ISLAM

A characterization of the Nation of Islam is attached hereto.

The February 9, 1962 edition of "The Wesleyan Argus", a semi-weekly newspaper published by the students of Wesleyan University, Middletown, Connecticut, reflects the following article under the caption "Black Muslim Malcolm X Calls for Racial Separation in United States."

"Malcolm X, a 'so-called Negro' and high-ranking member of the 'black' Muslims, called for 'separation' of the races instead of segregation in a Chapel address Wednesday evening.

"X, the emissary to Africa and Asia for the Muslims of the United States said that whites tend to think that all Negroes want integration. 'The masses of Negroes do not want to integrate', he said. At the same time X said they do not want to be segregated. 'We are just as much against segregation as the most staunch integrationist.'

"The Muslims are proposing separation instead of segregation. According to X, segregation is separation of one group by another, while separation is a division between equals.

"'The reason we have rejected integration in all forms is that wherever there is Negro-white integration, the Negroes always get run by the whites,' said X. The NAACP, X pointed out, 'an integrated organization', has elected a new president every year for the last fifty-three years and has so far failed to elect a Negro to that office.

"For the Muslims, the solution is for the Negro to sit up for himself, to stop trying to get the whites to give him things, and build what he wants for himself. 105-[illegible]-2200

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SERIALIZED ..... FILED 1

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RE: NATION OF ISLAM

"X went on to comment on the colored integrationist movement. Not only have they taken over the white man's ways and represent only a small minority of the Negro population, he said, but, 'they don't want to be free anymore; they want integration....they have confused their method with their objective....our objective is human dignity'. They want civil rights before they have even been recognized as having human rights, before they have been recognized as being human beings, X said.

"X pointed out that the first American Constitution classified the Negro as three-fifths of a person and he was regarded much like all other livestock and property of his owner. Many whites have never gotten over looking at the Negro as inferior, as three-fifths of a man.

"If the Government will not send them back to their home in Africa, then it should give them a home here in the form of a separate state. The Negroes are becoming aware. Just as God struck at the Egyptians when Moses wanted to lead his people out of Egypt and the Pharoah refused, so will God strike at the United States if the Negro does not get the home that he deserves."

4-750 (Rev. 4-17-85)

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Page(s) are Appendix pages used to characterize [redacted] "Nation of Islam" (NOI.) Duplicate copies are located throughout Malcolm X's Headquarters and New York files.

☐ For your information: _____

☒ The following number is to be used for reference regarding these pages:
NY 105-8999-2700 pages 3,4

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FBI/DOJ

RE: NATION OF ISLAM

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

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DATE 1-13-77 BY [illegible]

Muslim Minister Malcolm X of New York's Mosque No. 7 being interviewed by NBC-TV's ace reporter, Gabe Pressman at outdoor rally of Muslims in New York's Harlem. Theme of Malcolm's interview was exhortation of Messenger Elijah Muhammad: "We must have some land."

THE NEW CRUSADER
Weekly Edition
Feb 10 1962
Chicago, Illinois
Page 9 Col. 3
DAN BURLEY
CHICAGO OFFICE

2699

105-8994-268

105-74104

SEARCHED INDEXED
SERIALIZED FILED
FEB 14 1962
FBI-NEW YORK

Nation of Islam

67C

6 6

200,000,000 OF YOUR PEOPLE are behind you, famed African drummer, Michael Olatunjii tells more than 3000 Afroamericans attending the African-Asian Bazaar, sponsored by Muhammad's Mosque No. 7 in New York. Mr. Malcolm X, national representative of Elijah Muhammand, introduced Mr. Olatunjii, who represents African masses. The Afroamerican should not confuse Africans with the "Stooges of Colonialism coming to this country" property to represent African Liberation.

Los Angeles
"Herald-Dispatch"
2/8/62

MALCOLM X (LITTLE)
SM - NOI

NY file 100-8999

Submitted by LA

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DATE 1-13-84 BY SP2 JHE/WEB/1C

105-8999-2698
100-8999

SEARCHED [redacted] INDEXED
SERIALIZED [redacted] FILED
FEB 12 1962
FBI — NEW YORK

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TE 1-13-84 BY [illegible]

CHURCH ACTIVITIES

MALCOLM X, national representative of the Nation of Islam, and minister of Muhammad Mosque No. 7, New York, shown addressing more than 3,000 Afroamericans, Muslims and non-Muslims guests at recent African-Asian Bazaar, sponsored by the New York Mosque, and held at Rockland Palace. Mr. X, probably the best known Black Muslim in the United States, is scheduled to address the Rutgers University Students at Blake Hall Auditorium in New Brunswick, New Jersey, on Friday, February 9th. Mr. X will discuss 'Integration, Segregation or Separation.' The national representative of the Muhammad group recently concluded a series of lectures at New York University, Wesleyan University in Middleton, Conn., and is scheduled to spend next week at Michigan State University, Chicago University, recent scene of a sit-in protest against segregated housing, and the University of Wisconsin.

X Some?

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SEARCHED [redacted] INDEXED
SERIALIZED [redacted] FILED
FEB 13 1962
FBI — NEW YORK

41- [redacted] 103-8499-8697

SAC, CHICAGO (100-35635) 2/8/62

SAC, PHOENIX (105-93)

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED DATE 7-13-84 BY 2869 SP4/WES/TCY

NATION OF ISLAM
INTERNAL SECURITY - NOI

b7C, b7D [redacted]

b7D [redacted]

b7D [redacted]

b7D [redacted]

2 - Chicago (100-35635) (RM)
1 - 100-6989 (ELIJAH MUHAMMAD)
1 - 100-8999 (MALCOLM X) (RM)
1 - New York (105-8999) (RM)
1 - WFO (100-22829) (RM)
6 - Phoenix (105-93)

b2, b7D [redacted]

1 - 100-5593 (ELIJAH MUHAMMAD)
1 - 100-5615 (CLARA MUHAMMAD)

b7C [redacted]

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[redacted]

105-8999-2693

SEARCHED [redacted] INDEXED [redacted]
SERIALIZED [redacted] FILED [redacted]
FEB 12 1962
FBI - NEW YORK

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NY 105-8999-2693 pages 2,3

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FBI/DOJ

300 Switch To Muslims In Phoenix

PHOENIX, Ariz. — Elijah Muhammad, spiritual head of the Black Muslims, drew a capacity audience in the worst rainstorm in Phoenix's history last week and won 300 Christian converts to the faith of Islam in his first public appearance in six months.

Malcolm X., aide to Mr. Muhammad, told reporters that "the Messenger has gotten up from his sick bed to give the Phoenix citizens a first hand view of what the Muslims believed, preached, and carried into practice to offset the malicious propaganda that the local Negro clergy had been leveling against him."

He had faced a "united front of hostility and opposition" from the Interdenominational Ministerial Alliance, said Malcolm X, ever since he moved his winter quarters to Arizona for its healthful climate.

The Rev. J. P. McGowan of the Mount Zion Baptist Church, a local pastor, stood up and declared allegiance to the Muslim leader and brought in the entire congregation.

According to practice, when Christian ministers are converted to Islam, they keep their church, but are instructed how to teach the religion of Islam instead of Christianity.

3 photostats
1 NY 105-6999 (Phoenix)
1 CG
1 Phoenix

"New York Amsterdam News"
a weekly newspaper published in N.Y.C.
2/10/62 - City Edition
p. 19 c. 6

105-8999-2692

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DATE 1-13-84 BY 8069 JHW/WEB/TCY

SEARCHED [redacted] INDEXED [redacted]
SERIALIZED [redacted] FILED [redacted]
FEB 14 1962
FBI - NEW YORK
[redacted]

b7C

UNITED STATES GOVERNMENT

MEMORANDUM

TO : SAC, DETROIT (100-5549) DATE: 2-8-62

FROM : SAC, CHICAGO (100-35635)

SUBJECT: NATION OF ISLAM
IS-NOI

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED DATE 1-13-84 BY 1069 [redacted]

The information set forth hereinafter was made available on the dates indicated by [redacted] who has furnished reliable information in the past.

b2, b7D

2 - Detroit (RM)
1 - Los Angeles (105-2604)(info)(RM)
1 - Minneapolis (info)(RM)
[redacted]
2 - [redacted]
1 - 105-8999 (MALCOLM LITTLE)
3 - Phoenix (105-93)(info)(RM)
1 - 100- (ELIJAH MUHAMMAD)
1 - 100- (CLARA MUHAMMAD)
2 - St. Louis (25-11095)(info)(RM)
[redacted]
21- Chicago
1 - 100-5989 (ELIJAH MUHAMMAD)

b2, b7C

[redacted]

105-8999-2691

SEARCHED [redacted] INDEXED
SERIALIZED [redacted] FILED
FEB 12 1962
FBI - NEW YORK

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NY 105-8999-269 pages 2, 4

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FBI/DOJ

CG 100-35635

1/18/62

A man, believed to be ELIJAH MUHAMMAD was in contact with a man, believed to be [redacted] and asked if [redacted] was going to Phoenix. [redacted] was going on Saturday with the rest of them. MUHAMMAD asked who was coming and [redacted] stated [redacted] MUHAMMAD stated he was expecting Brother MALCOLM (X LITTLE) of New York City, within the hour.

b7C

1/19/62

b7C [redacted]

b7D [redacted]

b7C On January 25, 1961, SAs [redacted] and [redacted] observed the building at 3646 South Wabash. A sign on a basement apartment was as follows: "Mid-American Insurance Brokers, Auto, Fire, Bond Card - Notary Public, KE 6-2461". A copy of the newspaper "Muhammad Speaks" was observed on a table near the window in the office of this company.

b7C [redacted]

CG 100-35635

1/20/62

b7C

[redacted]

1/20/62

[redacted] stated he (ELIJAH MUHAMMAD) is in bed and does not think he will be able to go (possibly to Los Angeles). [redacted] stated that MALCOLM (X LITTLE of New York) and [redacted] have gone. [redacted]

b7C

1/20/62

[redacted] was in contact with CLARA MUHAMMAD at Phoenix, Arizona. [redacted] spoke to ELIJAH MUHAMMAD, who stated he had been in bed all day but felt much better after taking some broth. ELIJAH told [redacted] he did not want him to leave the place back there adding everything out there is under control. ELIJAH stated there were about 300 Muslim leaders from the West Coast who are out there with reservations and everything appears to be peaceful and they expect the day to be that way. [redacted]

b7C

UNITED STATES GOVERNMENT

MEMORANDUM

TO: SAC (105-468)

DATE: FEB 6 1962

b7C FROM: SA [redacted]

SUBJECT: NATION OF ISLAM
IS - NOI

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 1-18-84 BY [illegible]

b2, b7C, b7D

[redacted]

(4) - New York (105-7809)(RM)
(1) - [redacted] MALCOLM X. LITTLE)
[redacted]

30 - Buffalo
[redacted]

b2, b7D

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105-1999-2[illegible]

FEB 6 1962
FBI - NEW YORK

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NY 105-8999-2689 page 2-4

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FBI/DOJ

Muslims' Victory Is Far Reaching

NEW YORK — Members of the Black Muslim movement in New York State won a major victory here last week when the state's highest court, the Court of Appeals, in a split 4-3 decision, held that the State Correction Department must allow prisoners who are members of the Muslim movement the right to practice their religion of Islam inside prison walls.

"This is a monumental decision as far as state courts go in that it recognizes the right of alien religions, "Attorney Edward W. Jacko, a counsel for the local Muslim Temple told the Amsterdam News.

Up to now, state prisons have religious advisers for Catholic, Jewish, and Protestant inmates, and refer all others to the Protestant chaplains.

Malcolm X, local Muslim leader, said that for the past two

(Continued on Page 26)

Muslims

Continued from Page One

years, while the Islam religion has spread among Negro inmates in state prisons, the inmates have been barred from conferring with Muslim leaders.

"This decision will mean that all religious leaders can correspond with these men to help them spiritually, and I am sure it will mean more growth of Islam in the prisons," Malcolm X said.

The historic decision by the Court of Appeals came in an appeal by Clarence L. Brown, an inmate of Green Haven State Prison, who had filed an application on his own behalf charging that his constitutional rights to freedom of religion were violated by the refusal of the prison to allow him to practice the religion in prison.

The majority opinion of the Court of Appeals said that Brown was entitled to the same considerations in the practice of his religion as that given members of other sects.

way to the Court of Appeals to get the right to practice their religion.

"The Warden of Green Haven himself told me that all the men are better inmates after they have accepted Islam, but they used the excuse that the inmates presented a potential threat in the prison system," he said

State's Charges

The State Corrections Department has charged that the aim of the Muslim inmates is supremacy over white people and that a core of members in prisons throughout the state have been trying to recruit other Negro inmates.

Under the court's actions last week, Brown's case will be sent back to the Supreme Court with instructions to determine how Brown's request can be granted, consistent with the Corrections Department discipline.

Brown's case is one of several in state courts by members of the Muslim movement seeking the right to practice their religion in prison. Attorney Jacko said that he felt the decision would have effect, not only in New York State, but in prisons in many other states and in some Federal cases now pending.

Sees No "Compliment"

Malcolm X said he felt the decision was not a compliment to the society in which we live. "I think it is a shame that inmates in a prison have to go all the

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